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THE
HEART OF MAN.

EITHER

A TEMPLE OF GOD,

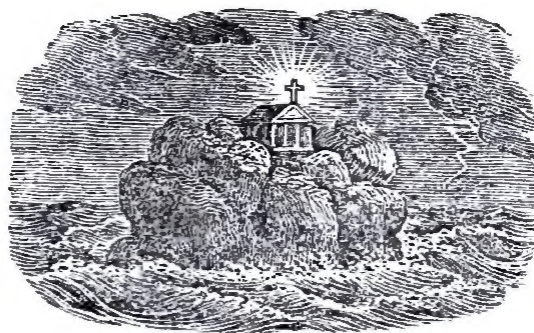
OR A

HABITATION OF SATAN.

REPRESENTED

IN TEN EMBLEMATICAL FIGURES.

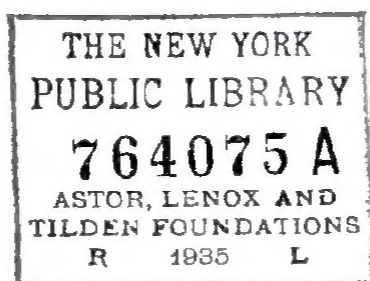
Calculated to awaken and promote a Christian Disposition.



HARRISBURG,

PRINTED AND PUBLISHED BY LUTZ & SCHEFFER.

1851.



WHOSOEVER committeth sin, transgresseth the law ; for sin is the transgression of the law. And ye know that **HE** was manifested to take away our sins ; and in **HIM** is no sin. Whosoever abideth in **Him**, sinneth not ; whosoever sinneth, hath not seen **Him**, neither has he known **Him**.

Children ! let no man deceive you : he that doeth righteousness, is righteous, even as he is righteous. — He that committeth sin, is of the devil ; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God.

1 John 6, v. 4—10

TO THE READER.



THIS little work was translated from the French, and at the earnest request of some pious persons, was published in the year 1732 at Wurtzburg, by the engraver of the University, with the following title: “Spiritual Mirror of Morality, in which every Christian, who desires his salvation, may view himself, know the state of his soul, and profitably learn to regulate his life according to it.” The editor dedicated it to the Right Rev. Bishop of Wurtzburg and Bamberg, **FREDERIC CHARLES**, “with the assured hope, (as he expresses in the dedication,) that his highness would please to look upon the work, with his princely and most gracious favor.”

Since the year 1732 till 1842, the taste of man has undergone a change—but not the Truth—this remains eternally unchangeable—and I live in the sure hope, that the spirit of the times will not consider such a work with pleasure, and surely not

with mildness, but with extreme displeasure and unkindness. For this work represents the author of sin and spiritual slavery—the Devil—as also the author of life and the liberty of the children of God—*Christ in us*—in a very plain manner; and the spirit of the times laughs at Satan, as if he were not; the spirit of the times believes not in Christ, nor on the redemption through Him, as taught us in the holy scriptures. But since we know that on this very account, this spirit of the times is not of God, but of the Devil, we therefore do not trouble ourselves so anxiously, whether this treatise be acceptable for him or not. We abide with Christ and the doctrines of the Apostles, and find them still so excellent, so sanctifying and so beautifying, that we would part with them for no opinion of the times whatever.

Christ and his Apostles expressly taught—As God has his kingdom in the faithful and pious, by living in them as in his temple, by reigning within them, reviving, purifying, sanctifying, making them happy and filling them with divine power, with heavenly peace, and eternal life; thus also Satan holds dominion in the wicked, the unbelieving and ungodly: He, the evil Spirit, worketh evil within them, dwelleth in them, and maketh them wretched and unhappy.

Christ taught: “The enemy that sowed tares

among the wheat, while men slept, is the devil." (Matth. 13, v. 25, 39.) The tares are here, we cannot overlook them; who will deny the sower, that soweth the tares? Thus would we only make it more easy for this artful enemy, to scatter his tares.

Christ taught, and said to the wicked and unbelieving: Ye are of your Father, the Devil, and the lust of your father you will do—he was a *murderer* from the beginning—he is a *liar*, and abode not in the truth; because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.—John 8, 44.

Paul taught: Satan is a Prince, a powerful, a mighty Spirit, that ruleth in the darkness of this world: there are spirits in the air; we wrestle against them. Eph. 6, 12.

Paul taught: Satan is the God of this world—of the wicked and unbelievers—who darkens their understanding, so that they cannot see the light of the glorious gospel of Christ. (2 Cor. 4, 4.) It is therefore a work of the devil, a blindness of the devil, not to believe in the gospel of Christ.

St. Paul taught: Satan worketh and has his power in the children of disobedience. The wicked are dead in sin, who walk according to the course of this world, according to the prince of the power of the air. Eph. 2, 2.

Peter taught : Satan is the adversary of good men and believers, their enemy, their tempter, that never resteth, that ever goeth about, like a roaring lion, seeking whom he may devour.—We are therefore to watch, to be sober, and resist him steadfast in faith. 1 Pet. 5, 8. 9.

John taught : Satan is the deceiver of the whole world. Rev. 12, 9. He is the author of sin, has made the beginning of sin, has brought sin into the world, and death with sin. 1 John 3, 8.

John taught : He that sinneth is the child of the devil—but Christ is come to destroy the works of the devil. John 3, 8.

James saith : Resist the devil and he will fly far from you. James 4, 7.

Jesus gave power unto his disciples to drive out devils, and power over all the power of the enemy. Matth. 10, 8.—Luke 10, 19.

Paul sheweth (Eph. 5, 13.) the armor of God, with which we are to strive against Satan, and maintain the field and quench the fiery darts, which he may hurl against us.

He therefore that believeth in the doctrine of Jesus and his Apostles, he doubteth not that the heart of man may be either a temple of God and the Holy Ghost, or a habitation of Satan, or that in like manner as God, Christ and the Holy Spirit

dwell in believers, operate and live in them, so also does Satan dwell and hold dominion in the wicked.

All of these biblical and christian truths, at all times believed by the holy church, are represented in this little book by various emblems and figures, explained and applied, in order to deter the ungodly from sin and the slavery of Satan, and confirm the pious in faith and godliness.

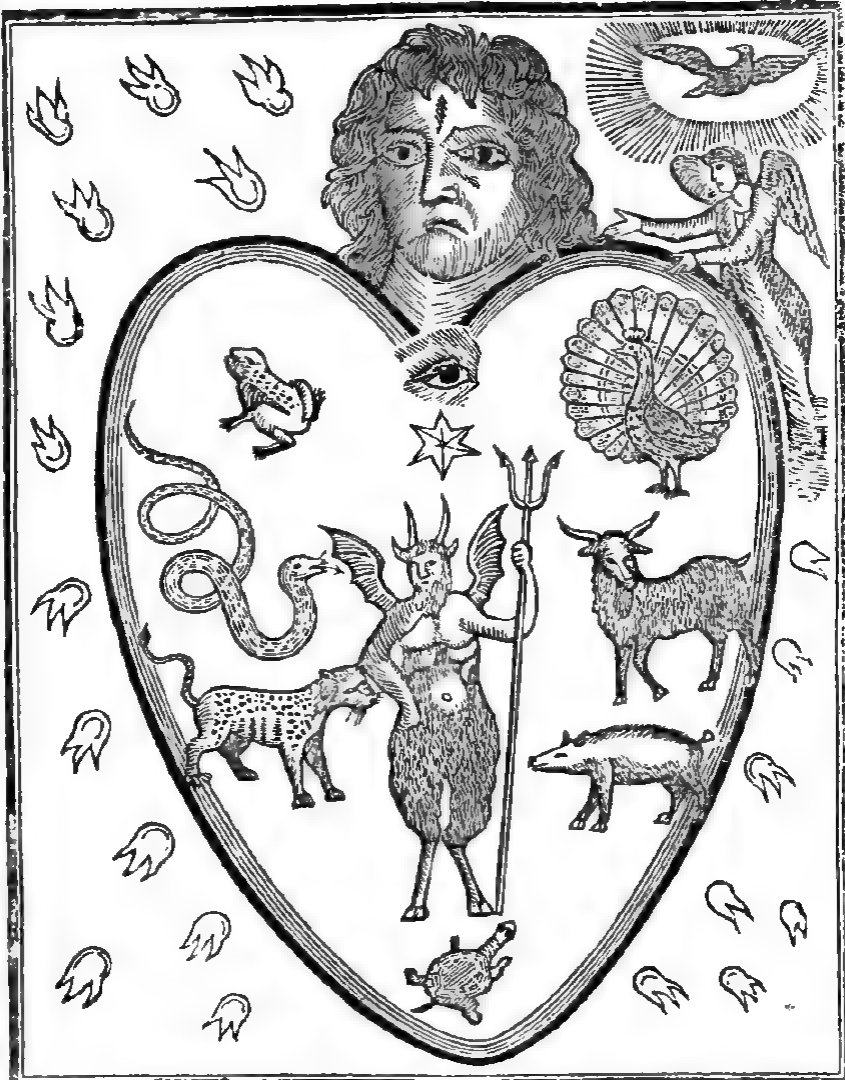
In every plate appears a heart with a human face. From the state of the heart, which is the seat and the habitation of good and evil, the whole man must be judged; the face is as it were the sign, which the inner man hangs forth, by which you may know of what spirit he is.—Look then, my dear reader, at every picture in thine own heart, examine thy inmost soul, to ascertain in what condition thou art, whether Christ or Satan reigns within thee, whether thou be a slave to sin and Satan, or a free and happy child of God.—Let it be a serious examination of thyself, pass not lightly over it; be honest to confess to thy own heart, and to God, and with sincerity to acknowledge what, and how thou art found within thee.—Thou standeth in the presence of God, who searcheth the heart and reigns, who seeth and knoweth all things, and from whom nothing within thee is concealed. Doest thou bring to light some evil within thee? repent of it and despair not, acknowl-

edge it with an upright heart and turn unto Christ. He is thy Saviour also, likewise for thee has he come into the world, for thy salvation is he also present to destroy the works of the devil, to deliver, to snatch thee from the power of Satan, and transplant thee into his kingdom, (Col. 1, 13.)—To thee also can he impart the power and strength that thou mayest no longer be a subject of Satan, nor be a slave of sin. He can make thee free, and if he made thee free, thou art free indeed.—[John 8, 36.]



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ASTOR LENOX AND
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Representation of the inner state of a man, who is a servant of Sin, and suffers the devil to reign within him.

The Peacock represents Pride.
The Goat, Unchastity.
The Hog represents Voracity and
Gluttony.

The Toad, Avarice.
The Snake, Envy.
The Tiger, Anger.
The Tortoise, Indolence.

THE HEART OF MAN.



EXPLANATION OF THE PLATES.



Figure 1.

A Representation of the Inner State of Man, who is a servant of sin, and suffers the devil to reign within him.

THUS is it with the worldling's heart, who devotes himself to sin, and lives according to the predominant mind of the present world, according to the spirit that now worketh in the children of disobedience. (Eph. 2, 2.) The countenance expresses that lenity which regards no sin, considers nothing as sin, indulges in every thing that the perverse heart desires, and lives sprightly in the world, without reflecting on God, eternity and judgment.

In the heart dwelleth the devil with all his adherents—the seven deadly sins, represented by the seven beasts.

The *Peacock*, which with its extended glittering feathers, exceeds all other animals in pride, represents *haughtiness*, which misleads so many on account of some advantages, gifts, graces, on account of their riches, or beauty, or posts of honor, which they have without merit received from God, to be pleased with themselves, to be elated in their thoughts, as if on account of these things they were better, and hence to despise others, to condemn and oppress them.

The *Goat*, a lascivious, stinking animal, is the image of *unchastity* and all *impurity*.

The *Hog*, the image of *intemperance*, of gluttony, of drunkenness, and all manner of excess in eating and drinking.

The *Toad*, which subsists on earth, represents *avarice*, which excites mankind to strive after earthly goods with insatiable desire.

The *Snake*, which deceived our first parents and seduced them, because it envied them their happiness, is the true image of *envy* and *exaltation* at another's misfortune.

The *Tiger*, one of the most cruel and ferocious animals, represents *anger* and *revenge*, which mislead man to actions like those of such cruel beasts.

The slow-paced *Tortoise*, is an emblem of *indolence* and *lukewarmness*, which deprives man of all disposition and will to do good.

The *Holy Ghost* is expelled from the heart and retires; yet notwithstanding He does not cease to offer the sinner his gift and graces, which are represented by the flames of fire which surround the heart: nevertheless He finds no entrance into the heart, which is replete with the abominations of sin, and entirely subject to the power of Satan.

The *Good Angel* or the *Grace of Christ*, is also endeavoring to awake the sinner, by the word of God and other means; but he neither heareth nor taketh it to heart, being totally stupified and absorbed by the lusts and pleasures of sin.

This is the terrible and woful condition of a sinner, who lives according to the prevailant mind of the world. Oh! how many are there who live so securely in this lamentable state, as if there were no danger to be apprehended for

them! They are called christians, and are yet servants of sin, slaves of the devil; they have the name that they live and yet are dead.—Rev. 3, 1.



PRAYER.

MOST merciful God and Saviour! Look down with the eyes of thy unfathomable compassion, upon the wretched condition of my poor sinful heart! Enlighten the eyes of my mind, by the rays of thy heavenly light—give me light in my darkness, that I may learn to know my inner state, the condition of my heart, and grant me grace, that I may wholly free myself from all those things which cleave to me in this wretched state. Rescue me, Oh! Almighty Redeemer, that I may never again willfully consenting to sin, treacherously deliver up my heart to the infernal enemy and make room for his habitation. Overawe me with the thought: He that sinneth is a servant of sin, is a child of the devil, and that to as many vices as I devote myself, so many impure spirits fill and defile my heart. Thou Lord and Creator of all things! hast created my heart for thee and destined it to be a habitation of thine: how then should I deliver it up to be a retreat of Satan. Deliver thou me, oh Almighty God, from the power of Satan, cleanse

me from all impurity of sin, take away my sinful impure heart, and create within me a new, a clean heart; prepare to thyself within me a grateful residence, to the glory of thy most holy name, Jesus! Amen.

Sinners in judgment shall not stand
 Among the sons of grace,
 When Christ, the Judge at his right hand,
 Appoints his saints a place.

His eye beholds the path they tread,
 His heart approves it well :
 But crooked ways of sinners lead
 Down to the gates of hell.



Figure 2.

Representation of the Inner State of a Sinner, who repents and begins to fly from sin.

THE prevenient grace of God and Christ, under the emblem of an Angel, represents to the sinner the consequences and the reward of sin, viz: the *Sword* or *Judgment* and *Death*. Grace conceives him from the word of God, that neither "fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, nor any unclean thing, shall inherit the kingdom of God." 1 Cor. 6, 9 10. "That tribulation and anguish,



*Representation of the inner state of a Sinner, who
repents and begins to fly from sin.*

indignation and wrath, must come upon all the workers of iniquity." Rom. 2, 9.

The sinner is alarmed in his conscience, he turns his eye within his heart, and there finds sin and abomination altogether ; by a higher light he sees that odious and destructive tendency of sin ; he repents, he hates, he detests sin ; he desires to be freed therefrom, but still feels the power of sin, and sighs from the inmost depths of his soul : "O wretched sinner that I am, who will deliver me from the body of this death?"—"The grace of God through Jesus Christ, (Rom. 7, 25.) answereth, the *Holy Spirit*, that has again approached the penitent, contrite heart, and with the flames of divine grace, has penetrated and imparted to him light and strength.

And thus as the light of the Holy Spirit penetrates into the heart and the sparks of grace expand within it, thus also must Satan retire with all his odious adherents.—The detestable forms, the abominable beasts, the emblems of vice, flee. When the light enters, darkness must vanish. As soon as the day breaks, the night is gone. Grace is light—sin is darkness and night. As soon as we begin to hate sin, Satan must give way, he reigneth only in sin, in darkness—and can enter the heart only through sin ; the love of sin gives him the key to the heart, the attachment to evil opens door and gate, and gives free access to the heart. A love to God and goodness, hatred of sin, closes the entrance and repels him from the heart.

O! dear souls, love the light and hate the evil! resist the devil and he will flee far from you. Shut your eye upon the world, upon sin and all temptations to sin : open your eye to the light of the Holy Spirit! let every ray of this higher light be welcome to you, it dispels the influence of sin and darkness, Satan and hell, from your heart. Look frequently

into your own heart, in order to discover and abominate every detestable form of sin that may lurk there. In the light of God, which ever wenteth before your heart, in order to be admitted, and as soon as you open, will enter and enlighten and animate all within you; in this light of God, you shall be able to see every wicked beast, every dust and shade of sin, in all its hatefulness, and the grace of God which is mighty in the weak, will deliver you from all.

PRAYER.

GOD! thou source of all light and all life! Thou only, the light of thy Spirit alone, can shew me sin in all its detestable and destructive forms. Let the light of life shine within my darkened soul, that I may see and live! Thou desirest not the death of the sinner, wilt not my death, but as thou livest, so surely wilt Thou, that the sinner may turn and live. Shew me the sin that blinds, besets and subjects me to the power of Satan. Grant me Thy grace, which Thou hast so solemnly assured to all sinners in Christ Jesus! May it penetrate my heart, may it pierce me with salutary wounds and with repentance, so that sin, death and Satan may depart from me and give way to Thee. Grant me Thy Holy Spirit, that He may awaken within me the love of God, a pleasure and joy on thy commandments, that may no more permit sin to reign within my members, and Satan may no

longer blind, seduce and overpower me: may I fully and with clear and lively conviction learn, that in sin there is no salvation, but he that sinneth is the servant of sin, a child of hell and darkness. Let me never forget what thy word sayeth: That no ungodly sinner shall stand before Thee, no unrighteous one can enter into thy kingdom; that an eternal death, a rigid and unmerciful judgment awaiteth all who do wickedly. Let me seriously repent of every sin, and with my whole heart turn away from every shadow and appearance of evil, and turn unto Thee, so that I may be cleansed from all evil, be delivered from all the power of darkness, be susceptible of thy light and thy communion, and thus be acceptable in thy sight. Amen.

Thou, Lord, my glory and my strength,
 Shalt on the tempter tread,
 Shalt silence all my threat'ning guilt,
 And raise my drooping head.

What though the hosts of death and hell,
 All arm'd against me stood!
 Terrors no more shall shake my soul;
 My refuge is my God.



Figure 3.

The inner condition of a Sinner, who believes in Christ and the Gospel, and is filled with the Holy Ghost.

THE sinner, by the view of his sins and the goodness and long suffering of God, which has borne with him so long, and lead him to repentance, having become softened — that is, contrite, affected, and humbled in his heart, now weeps tears of the most cordial repentance. It pains him to the quick to have so often offended, deserted, disowned, and despised his God, the fountain of goodness, so awfully ; and on the contrary to have served the devil so long.

When thus prepared by the prevenient grace of God, then is fulfilled what the scripture says : “ God is nigh unto them that are of a broken heart and have a contrite spirit.” (Ps. 13, 19.) “ God healeth the broken heart.” (Ps. 147, 3.)

The angel, or grace, approaches now before his heart, presents to him Jesus Christ, the crucified, and his Gospel : that is, the joyous, the saving declaration is announced to him, that Christ has come into the world to save such sinners as himself ; that He has died for sinners, and obtained for them forgiveness of sins, and an eternal life. To the contrite and broken hearted, the humble and perplexed souls, is offered of God, grace, pardon, salvation and life, eternal salvation in Christ. If now the sinner accepts of these proffers in faith and an humble confidence, if he receives the Lord Jesus crucified, his sufferings, his death, his merits ; if he have a lively faith, that all this has been done for him, is granted to him, is freely given him by grace, then like all who believe in Christ, he receiveth the Holy



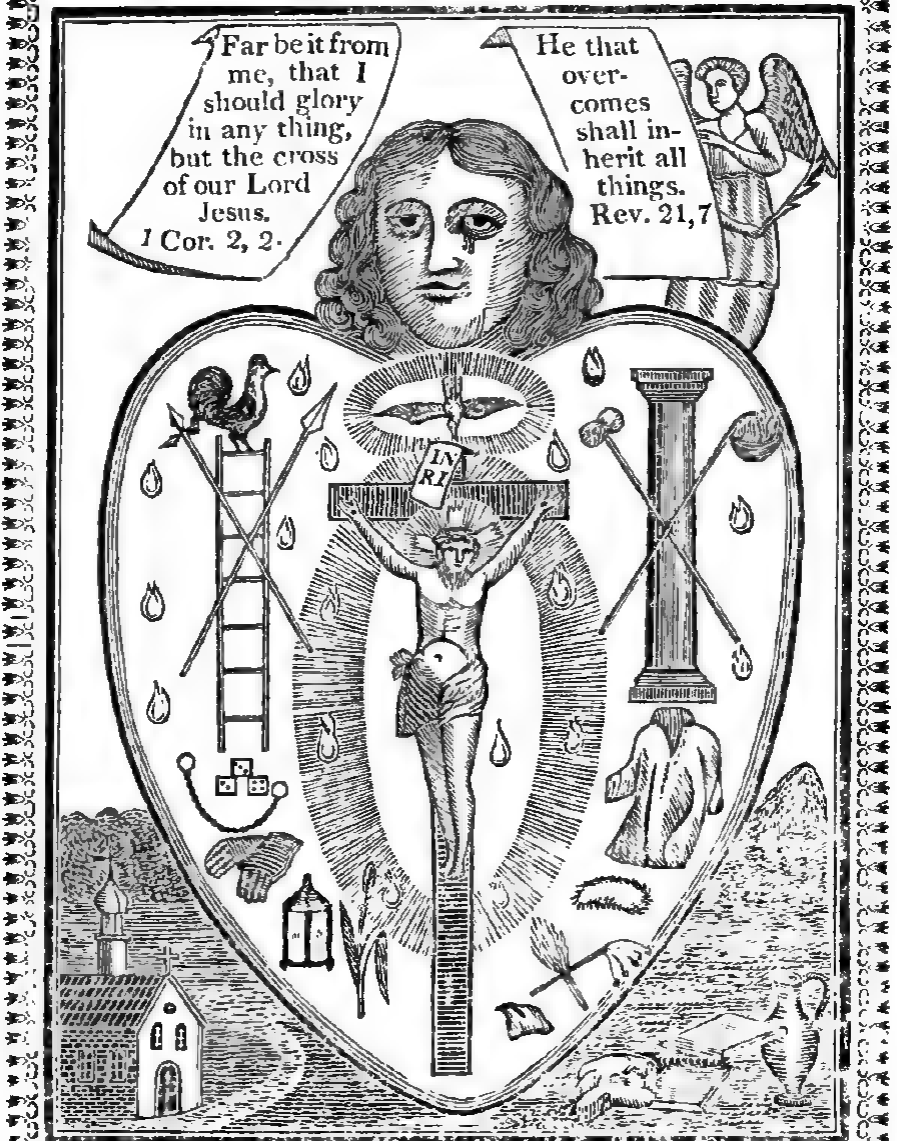
The inner condition of a Sinner, who believes in Christ and the Gospel, and is filled with the Holy Ghost.

Ghost, and the Holy Spirit beareth witness to his spirit, that he is the child of God, and that all his sins are forgiven. For the Holy Spirit filleth his heart with peace, with joy and righteousness, and then of a truth the kingdom of God has entered into him. Now indeed tears may flow; but they are only the tears of gratitude, joy, and submission to Him who has redeemed him from all sin, and filled him with His spirit. Body and soul now rejoice in the living God. The star shineth in the heart, since faith has been enkindled. The enemies of his salvation, those detestable animals, *Satan* and his crew have now entirely disappeared, and now it is said : *Such were ye, but ye have been justified in the name of the Lord Jesus, and by the Spirit of God.* (1 Cor. 6, 11.) Oh how glorious, how blessed, how exhilarating, is the state of such a reconciled sinner. He could join in one song of praise after another. He cannot sufficiently rejoice in his Redeemer and his grace; he cannot sufficiently admire His love and mercy, he cannot sufficiently adore Him, or thank Him.

But let him with all his joy continue also in salutary fear, and not grow secure: for those beasts—those sins—are indeed out of the heart—Satan has lost his power and dominion over him—yet still he is not far removed, and he and sin lie in wait day and night, in order to return from whence they have been driven out. He is so much the more embittered by how much the more he has lost.—Therefore watch and pray.

PRAYER.

DIVINE REDEEMER! How can I sufficiently rejoice in thy grace and love! How can I sufficiently thank thee for thy glorious saving gospel! 'Thou hast suffered me to find salvation in thy blood, that is forgiveness of all my sins. (Ephes. 1, 7.) Thou hast given me the pledge, the Holy Ghost, and sealed me in the day of redemption. (2 Cor. 1, 22.) Oh enliven my faith more and more: enlighten the eyes of my understanding, that I may learn to know the treasures, the blessings, which thou hast purchased and offered me by thy blessed Gospel! Oh how hast thou blessed me, enriched me with thy grace and felicity! I, who before was a dwelling of Satan, am now a temple of the Holy Ghost! I, who before was a slave of sin, am now a child of God. I, before a habitation of impure spirits, now the joy of angels! I, in whom before sin raged and Satan reigned, now feel only joy and peace; and righteousness in the Holy Ghost; who now dwelleth within me and is given me of God: The enemies of salvation are expelled, the chains that held me in the slavery of sin and Satan, are broken, and I am free!—I have found mercy! I have found grace. How can I thank thee sufficiently. Thy praise shall always be on my tongue.



Representation of a person's inward State who being reconciled with God, will know nothing more than the crucified Jesus.

But one thing yet I pray thee, Dearest Redeemer! Forsake me not and take not thy hand away from me, God my salvation! (Ps. 26, 9.) Preserve my heart in this one thing, that I may fear thy name. Guard me that I may never become secure in the flesh, that I may never again be deceived by the enemy and seduced by the treachery of sin: May thy grace confirm my heart, that I may at all times hate sin and flee every temptation as hell itself. Thou hast delivered me, suffer me never to become enslaved again. Thou hast sanctified my heart to thyself, let it never be defiled again. Let my heart remain a temple of the Holy Ghost, a house of peace and joy, and righteousness in the Holy Ghost. Amen.



Figure 4.

Representation of the inner condition of a Man, who has become reconciled to God through the merit of Christ, and will know nothing more than the crucified Jesus.

IN the heart of a sinner that has found grace, there is now nothing to be seen but the crucified Jesus and the Signs of His sufferings. For the Holy Spirit who now animates and governs him, and to whose guidance he has now submitted, cannot excite the flame of love to him in any way more ef-

fectual, than when he represents to him Jesus continually, on his cross and in his sufferings, and reminds him constantly how much it cost Jesus his Saviour, to redeem him. The consideration of the death of Jesus is therefore his principal occupation. I know, says he with Paul, nothing but Christ crucified. Far be it from me, that I should glory in any thing, but the cross of our Lord Jesus Christ through whom the world is crucified to me, and I to the world. (1 Cor. 2, v. 2. Gal. 6, v. 14.)

Under the guidance of the Holy Spirit, he finds in the death and sufferings of his Redeemer, so much comfort and strength, that his whole heart is filled therewith.—If God be for me, who shall be against me? He saith, hath God not spared his only son, but given him for us all, why should he not with him freely give us all things? (Rom. 8, 31, 32.)—The death, the sufferings of Jesus is therefore the pledge of the eternal love of God, which has reconciled him in Christ with himself, and not imputed to him his sins. (2 Cor. 5, v. 19.) Christ crucified is now the ground of his confidence in God, the eternal love: God the Father, who has given his Son for us into such sufferings, what can he deny us?

And since in this way Christ crucified has become his own, dwelleth in his heart—has been given to him of God, he finds therefore in himself the richest source, not only of all comfort, but likewise of all power to all good. The thought, the living faith in Christ, his crucified love in itself, creates a disgust of all worldly joy, all fleshy lust, all earthly glory, all perishable treasures. It is as if Jesus the crucified called him constantly: Wouldest thou follow me—be my disciple, take up my cross and deny thyself and follow me. (Matt. 16, 32.) For whosoever will not take up his cross and follow me, is not worthy of me and cannot be my disciple. (Matt. 10, 38.) The chief propensity there-

fore within him will be, to be like his crucified Redeemer. He practises godliness, therefore he strives after holiness, without which no man can see God. (Heb. 12, 14.)—He cleanses himself from all impurity of the flesh and spirit; and advances in holiness in the fear of God. (2 Cor. 7, 1.) He prays without ceasing, and that with all prayer and application of the spirit. (Ephes. 5, 18.) To give and to do good, he committeth not, for he knows such sufferings are acceptable to God. (Heb. 13, 16.) He rejoiceth when he is deemed worthy for Christ's sake to bear shame, persecution, tribulation, humiliation, because he knows that if we suffer with him, we shall also be glorified with him. In short, for his sake who has loved him, and given himself for him, he is more than conqueror in all things, whilst at the same time he looks forward to the reward of grace, which is exceeding great and given to all who are faithful in the contest. He that overcometh shall inherit all things. (Rev. 2, 16.) Thus it sounds in his ears; therefore he forgets what is behind, whilst he striveth after the prize of his high calling in Christ. Phil. 3, 13. 14.

PRAYER.

OH! Thou love, my crucified love, Jesus Christ! Thou hast reconciled me with God! Thou hast sanctified me unto God! Thou alone shall henceforth be seen in my heart: To thee, the remembrance of thy sufferings and death be my heart consecrated, my whole life devoted. May the love with which thou hast loved me, be in, and

penetrate my whole soul. May this renew me after thy image, that I may be altogether like thee, and the fruits of thy life and death be perfectly exhibited in me. Oh grant me the disposition, that I may consider all things that were given to me before, upon which I built and trusted, as dust and dirt, compared with the incomparable knowledge of thee. Be thou unto me all, and may all other things be naught, that I may gain thee, and be found in thee, that I may not rest upon my own righteousness, that comes from the law, but may have thy righteousness which is given by faith in thee, and which alone is accepted of the Almighty God, that I may know thee, the power of thy resurrection and the communion of thy sufferings, and be like unto thy death. (Phil. 4, 3.) Until at length I may say, I am crucified with Christ, I live, yet not I, but Christ liveth in me! Gal. 2, 20.

Yea! my only beloved Saviour! let me continually look up to thee, the author and finisher of my faith, who when thou mightest have had peace, did choose the cross and suffer shame. Be thy sufferings the sweetest pasture to my soul! Thy cross strengthen me in the conflict with sin: Thy death be my refuge in difficulty and death! In every temptation direct my view to thee! In doubt, anxiety and hours of tribulation, may thy love be my sun and shield, light and incentive, that I may



Inward State of a Pious Person's heart, a Temple of the Living God, a habitation of the Most Holy Trinity.

not be weary nor faint to run with patience the race that is appointed me. Amen.

My refuge is the God of love ;
 Why do my foes insult and cry,
 Fly, like a tim'rous trembling dove,
 To distant woods on mountains fly ?
 The righteous Lord loves righteous souls,
 Whose thoughts and actions are sincere,
 And with a gracious eye beholds
 The men who his own image bear



Figure 5.

The inward state of a pious soul—His heart a temple of the living God, a habitation of the Most Holy Trinity.

IN the heart of a pardoned and sanctified sinner, now appears the Most Holy Trinity, *Father, Son and Holy Spirit*. As also Christ saith : He that loveth me, will keep my word, and my father will love him, and we will come to him, and dwell with him. (John 14, 23.) Such honor and glory is given unto the christian, who is reconciled by the blood of Christ, washed of all sin, and now through gratitude loves Christ his Redeemer above all things, and because he loves him, also keepeth his commandments. The eternal Deity now enters into his heart. He is loved of the Father, for the sake of the Son ; he is visited by the Father. The Father and Son, and the Holy Spirit dwell and remain in him.—

Therefore, St Paul writes : (1 Cor. 3, 16.) Know ye not that ye are the temple of God ; and that the spirit of God dwelleth in you ; if any man destroy the temple of God, him God will destroy, for the temple of God is holy, and which temple are ye ? And (2 Cor. 6, 17.) he writes, ye are the temple of the living God, as God also saith : I will dwell and be within them, and will be their God, and they shall be my people.

Together with the Holy Trinity, we also see the cross of Christ in the heart. For this can the christian never forget, never suffer to escape his mind. The sufferings and the death of Jesus the crucified, his merits remain always the foundation on which he builds, on which he supports his faith, his hope, and remaineth the source of his love. — Whether he contemplates the Father or the Son, or the Holy Spirit within himself, however intimately united he may be with God, or however great the joy he may have, he still reflects, he looks back, and asks himself : how do I sinner come to this unmerited grace ? Answer : through Christ, who by his death hath reconciled me unto the Lord. He hath averted from me sin, curse and death, and obtained and given me grace, salvation and life. By his grace and through his merits, I am, what I am.

Instead of those seven principal and deadly sins, which occupied his heart without Christ, and committed it into a habitation of Satan, we now see the opposite virtues, viz : Humility, Love, Liberality, Beneficence, Chastity, Temperance, Sobriety, Patience and Meekness, Zeal and Devotion. Who then should not strive with all his power to keep the words and commandments of Christ ? that is, to believe in him, love him, follow him, become like him ; seeing that such great things are promised ; viz : that God himself will dwell in such a heart. Oh let us love him, cries

the apostle John, who lay on his bosom—for he hath loved us first, and love is of God—God is love, and he that abideth in love, abideth in God and God in him. (1 John 4, 18.)—Even here may we come so near to God, even here he condescends so far in us. Let us excuse ourselves in the familiar intercourse with this sublime guest, and strive continually to walk in his presence and devote ourselves entirely to him, and continually dwell within ourselves since God himself dwells and abideth in us! All things without him are nothing, are perishable—the whole world passeth away with all its glory—but God, Christ in us, remaineth forever, and if we adhere to him we are one spirit with him. (1 Cor. 6, 17.) He hath given us the most precious and valuable promises, that we ourselves may become partakers of a divine nature, if we flee the transitory world. (2 Pet. 1, 4.) O let us believe in him, and adhere to him as if we saw him! He that believeth in him, he hath eternal life, heaven itself within him. (John 6, 47.)



PRAYER.

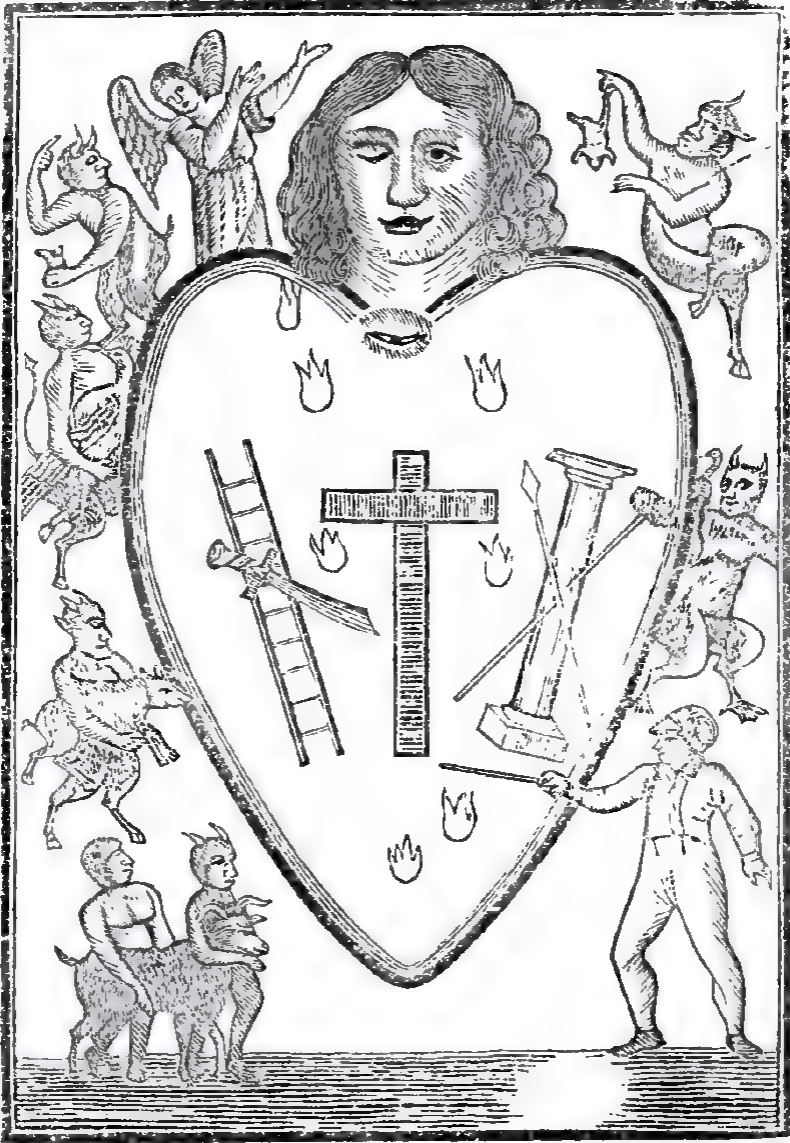
HOLY, infinitely amiable God and Father of our Lord Jesus Christ! likewise our Father! How greatly dost thou love the children of men! How greatly hast thou loved me wretched poor sinner, blessed and made me to rejoice in thy Son Jesus Christ! Thou wilt dwell in me! thou abideth in me and I in thee! How nearly art thou related to me, how nearly related am I to thee! I am to be filled with all the fulness of God. (Eph. 3, 19.)—

Should I not love thee, not love thee with my whole heart and with all my powers! Oh grant me this love, let me become altogether love, as thou art love! Let me feel thou art near, and let me become more and more united with thee! Let nothing separate me from thy love!—Prepare thou my heart, for thy eternal residence! Draw my heart entirely to thyself in the inward man, that I may only love thee, only adhere to thee, and consider all things beside thee as vain! Behold thee in all things, find thee in all things; do and perform all things for thee alone, that thou mayest be every thing to me! Thou God of my soul! Thou my portion for ever! Amen.

Christ's love is my perpetual feast;
 By day his councils guide me right;
 And be his name forever blest,
 Who gives me sweet advice by night.

I see him still before mine eyes,
 At my right hand he stands prepar'd
 To keep my soul from all surprise,
 And be my everlasting guard.





*State of a Person's Heart, whose zeal has grown cold,
and who has returned to the Love of the World.*

Figure 6.

State of a Person's Heart, whose zeal has grown cold, and who has returned to the Love of the World.

IN this Figure you behold a face, which with one eye stares impudently around ; the other eye is drowsy.—In the heart the signs of the sufferings of Jesus, have become fewer, the sparks of grace are extinguishing—the star—the emblem of faith—becomes dim, and has lost its light and splendor. This indicates, that when man becomes careless and drowsy in good acts, ceases to watch and pray, and on the contrary looks upon the follies of the world, and indulges more and more in the enjoyment of its rejoicings, its honors and pleasures ; if at the same time, what must naturally follow, he proceeds, considering less and less the sufferings of his Redeemer, looks seldom to the crucified Jesus, the author and finisher of his faith, and thus looses himself gradually out of his view and out of his heart, then the glow of devotion must be extinguished, love to Jesus is cold, grace departs, faith wavers and dies, it becomes dim, dark, cold and dry in the heart ; he becomes indolent and dissipated, and what happens then ?

The *World*, represented by the man with the dagger, now penetrates with importunity into his heart ; as he now has no power of faith, no courage, no clear light, no more love, he either fears the threats of the world, or he is deceived with flatteries or allurements, and returns to the love of the world.

In such condition cometh Satan, and carries and drags with him the old beasts again into the heart, and this he ef-

fects so much the more easily, because he finds no guards, no resistance more, because man has become lukewarm, indolent in prayer, and no more avoids the opportunities to sin, but exposes himself to danger.

The *Angel*, or the Grace of Christ, endeavors indeed to drive the devil away, but as man himself by sin opens the door and neither watches nor prays, does not faithfully co-operate with faith, sin presses into the heart, and with sin Satan and his followers return.

Here then applies what Christ has said—"Watch and pray, that ye may not fall into temptation! pray without ceasing:"—Prayer is the soul of christian life; when prayer ceaseth, all good must also cease—prayer is spiritual breathing. When it is expended or is weak, then all that is good must die. Thus also if we are not vigilant, the enemy comes and soweth weeds among the wheat.

An unguarded and defenceless heart is exposed to every enemy—sin and Satan. Let therefore, sacred vigilance, prayer and inward devotion, looking up to Jesus, the crucified, never depart from thy soul—never slumber, so that nothing impure may penetrate the temple of God and destroy it, otherwise God will destroy thee also. Be sober, be vigilant, for your adversary the devil goeth about like a roaring lion, seeking whom he may devour. Resist him steadfast in the faith. 1 Pet. 5, 8. He that standeth see to it that he fall not.

We dare not lay aside the armour of defence, which Paul (Eph. 6, 13. 10.) so beautifully describes—"for, (says he,) we have not to contend with flesh and blood, but with principalities and powers, and with the rulers of the darkness of this world, and with spiritual wickedness in high places, that persecute us with fiery darts; which we can extinguish only with the shield of faith."

Faith therefore must always continue firm and lively ; love must be fervent, and this can be only then when our eye is directed away from the world and its allurements, and we look up, invariably up, to Him ; when we bar our heart against all the attractions of sin, and support the approach and communion of God—if attentive to the gracious offer of the Holy Spirit and yield ourselves to him. Faith must loose all its power, its light and life, love must grow cold, if the foundation on which it rests, Jesus crucified, depart from our heart.

PRAYER.

LORD ! Thou searchest and knowest me, thou searcher of hearts ! Thou knowest my weakness, the instability of my heart, which so easily grows cold again in love and becometh weak in faith !—Thou knowest how much inclined to the world I am, how I avoid fear and all exertion and trouble, all seriousness in self-denial and vigilance over my own heart.

Strengthen me, enliven me, preserve me steadfast and firm, without thee I can do nothing. Desert me not, let not thy hand depart from me, God my salvation. I cannot abide in thee, if thou dost not preserve me and abide in me. Let not the light be extinguished within me, nor my love grow cold, nor my confidence waver, nor my faith die.

Grant me ever new strength and desire to pray,

grant me joy ever to look up to thee ! give my eye vivacity, to adhere to thee with unvaried look, and to free my soul in thy sufferings. Turn my eye away that I may not look again upon vanity.—
Amen.

In anger, Lord, rebuke me not,
Withdraw the dreadful storm ;
Let not thy fury grow so hot,
Against a feeble worm.

Shall I be still tormented more,
Mine eyes consumed with grief :
How long my God, how long befo.
Thy hands afford relief ?



Figure 7.

The heart of man, who after his conversion, has fallen again into former sins, and is now entirely in the power of Satan.

THIS Picture represents the inward state of a sinner, which our Lord describes, (Mat. 12, 43.) “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith. I will return unto my house from whence I came out ; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits



The Heart of Man, who after his conversion has fallen again into former sins, and is now entirely in the power of Satan.

more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

What an awful aspect! Satan rules and inhabits, reigns and holds control in the heart, which before was the dwelling of God, the temple of the Holy Ghost.—The old sins and abominations of sin are again to be seen; the detestable beasts have again fixed their abode and established themselves there as in their home. And whence are these?—Answer, man did not appreciate the grace that was given him; forgot the purification from former sins; did not exercise himself in godliness and holiness. And he that does not get better must get worse. There is no stationary portion here. He who does not seriously strive to enter at the straight gate—does not advance with perseverance and courage in the narrow path, is not particularly careful to cherish a hatred to sin, and strives to confirm himself in despising the world and its pleasures, and does not avoid every opportunity to sin, such man will soon be again entangled in the snares of Satan by his artifice and by the attraction of sin and the lust of the world.—And what St. Peter says (2 Pet. 2, 22.) is verified: The dog returneth to his vomit again, and the hog after washing wallows again in his mire,—that is, the impure light minded man falls again into his former sins, and devotes himself wholly to his lusts and passions again.

The Holy Spirit flieth; for how can the holy spirit of God dwell with the impure spirit? How can the same heart be at once a temple of God and a habitation of Satan?

The Angel or grace, now recedes from the soul in sorrow, yet, still with hands lifted up, to show that Christ still has compassion on the sinner, and as it were with entreaty calleth —“Oh if thou didst but know the things that belong unto thy peace! The arm, the paternal arm of God is yet extended

out for thee! Return thou backsliding sinner! I will yet have mercy on thee." But he heareth no more. Impudently he looks into the world; he considereth, regardeth nothing more, whether secret or open sins and shame. He seeth not the abyss into which he is plunging, knows not the abominations which dwell in the heart; because his faith is dead—the star has lost all his splendor, and he is totally blinded by Satan.

Behold! fellow pilgrim! thus it is with thee, if thou hast confessed, lamented thy sins and obtained pardon, but thou hast not been on thy guard with the grace of God to avoid sin, but given thyself up to her power again: It is then worse and more pernicious than before, for sin and the devil now establish themselves more firmly and rage more violently in thy heart; and now art thou their entire servant and slave. Beware, therefore, of a relapse into former sins and practices. Hast thou once received grace, abandoned the devil, pride and avarice, unchastity, envy and intemperance; hast thou declared war against anger and indolence, continue then their eternal and sworn enemy, and never again let them rise in thy heart, persecute them, avoid, fly from them when and wherever thou canst; for they will always try to return to thee, resume their old abode, assert their old right, and as thou givest way to them, so shall also the latter condition with thee be worse than the former.

Trust in God, who is mighty to help thee, and grant thee the victory over all thy enemies. Should thou fail, recollect thyself again, rouse thyself to renew the combat. Never make peace, never enter into a truce with sin. Always seize again the hand of omnipotence, of thy redeemer! He can and will deliver thee. His arm is not too short to save. He is the stronger. He can bind and cast out the strong and the armed Satan, take away his spoil and free thee again.—

Why shouldst thou suffer thy heart to be a house of Satan, or why suffer it to continue so longer, since thou canst be and become a temple of God ?



PRAYER.

GOD! still my God! still my Father! for thy creature I am ; thou hast created me ; Christ I am thy redeemed ; thou art my Saviour—Made also of God unto me, wisdom, righteousness, sanctification and redemption! Thou sittest at the right hand of God also for me! Hast also for me and my salvation all power and might in thy hand, to deliver me from sin, death and the devil, although I am their slave and prisoner! Thou hast received gifts likewise for the apostate and rebel, (Ps. 69, 19.) and therefore for me—though I have departed from thee! Thou acceptest all sinners! Rejectest none, that cometh to thee. Behold, here I am, and canst save all! None lie too deep in the gulph below, thou canst and wilt rescue them! Deliver me from the bondage of sin and satan.—No longer shall sin and the devil dwell in me; my heart belongeth unto thee, for thou hast bought it with thy blood, it is thine, and thou canst not yield it to any other! Send therefore thy light, that the darkness may vanish ; give thy spirit that satan may flee. Grant

me thy grace, that sin may loose its sting ; trample satan under my feet, and destroy his power. Enable me to be free. Amen.

See how the Prince of darkness tries
 All his malicious arts—
 He spreads a mist around my eyes,
 And throws his fiery darts.

Be thou my sun and thou my shield,
 My soul in safety keep—
 Make haste before my eyes are seal'd
 In death's eternal sleep.



Figure 8.

Death of the Ungodly, and the Reward of Sin.

THUS the impenitent sinner lieth on his death-bed, full of pains in his body, and in spirit full of dismay and anxiety, full of fear and terror at death, full of trembling at the approaching judgment.

He is totally deserted, without help, capable of receiving no comfort, because he believeth not and acknowledgeth not God and the Redeemer. Death stands before him and threatens to deprive him of all, all joy, all possessions, honors, pleasures, all and every thing else.

Satan now reproaches him with his sins. Before it was he that seduced him, and represented sin in an attractive



The Death of the ungodly, and the Reward of Sin.

and tempting form, now he torments him therewith, distresses his conscience, and shews him the reward of sin, that now awaits him, with eternal perdition, eternal damnation, and endless misery in hell.

In despair he looks around and sees every where nothing but images of terror; within his own conscience torments him, which had slumbered until then, but now has awoken with all its power and plunges him into the anguish of hell.

He beholds hell itself, the gulph open, ready to devour him, to swallow him up forever. He cannot listen to any thing good any more, because he has long ago hardened his heart against all impressions of the good spirit, and now become deaf to his voice. He turns away from the good spirit, from grace, from the Angel—and therefore does he also depart from him, and delivers him over to that despair into whose bosom he has voluntarily and presumptuously cast himself. Thus he gives up the ghost, and appears before the judgment of Christ, and hears from the mouth of him, whom he during life despised, whose word he never heard or which he has forsaken, whose grace he has condemned, whose blood he has trodden under foot, heareth now out of the mouth of his Judge, the irrevocable doom — “*Depart from me, thou accursed, into everlasting fire.*”

Such is the reward of sin and the pleasures of the world. Rejected, condemned by the Lord, shut out from heaven, and eternally banished from his face, he plunges now into the abyss, into an eternal wretched condition, into a fire that is never quenched, and gnawed by the worm that never dies.

Oh—how many of mankind are hastening on to this eternal perdition! how many who are called Christians, and would be considered such, are the servants of sin, of lusts and shameful desires, devote themselves to avarice or luxury, to pride or envy, and who live rejoicing in another’s woe, or

are addicted to unchastity and indolence, or anger, or intemperance and intoxication ;—perhaps they also still confess their sins, but not to become better, but mere from habit. They return again to sin and continue in their ungodly practices, confess again, sin again, and thus proceed until their end, never thinking to change their minds, with all their heart to lament their sins, without sincerely turning to Christ the Redeemer, without seeking his grace and mercy. With all their confessions, their communion, going to church, hearing the preaching and other devotions, they still continue the persons they were before, servants of sin, children of the world, slaves of the devil, and the more they join in with outward forms, the more do they pride themselves on it, as if they were under no necessity to change their hearts, and be converted. Unexpectedly death approaches, and bears them away, and since they have sowed to the flesh, they reap from the flesh destruction ; for what a man soweth, he shall also reap.

Particularly awful is the death of those who having once found grace, have not preserved it, who have once acknowledged Christ, but not remained with him, but have fallen from him again and cast themselves into the arms of the world and of sin : For, as St. Paul saith, (Hebr. 1.) “If we willfully commit sin after we have come to the knowledge of the truth, we have no other offering for sin, but a terrible waiting for the judgment and the wrath of fire to consume the ungodly:—for it is extremely difficult for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame.” Heb. 6, 4.

Oh you sinners that devote yourselves to your passions, if ye did but know what ye love! Ye love death and destruction! What now flatters you, will one day torment you.—Consider the evil of your ways, and hate wickedness—renounce all lust and sin, it is your destruction. Hear the friendly voice of your good shepherd, Jesus Christ, who calleth to you, come to me, my blood cleanseth from all sin! I forgive you, I make you happy—I give my sheep eternal life. Harden not your hearts against this voice of your good Shepherd, that you may not one day hear the thundering voice of your Judge: Depart from me ye accursed into everlasting fire.—It is terrible to fall into the hands of the living God. Heb. 10, 31.

PRAYER.

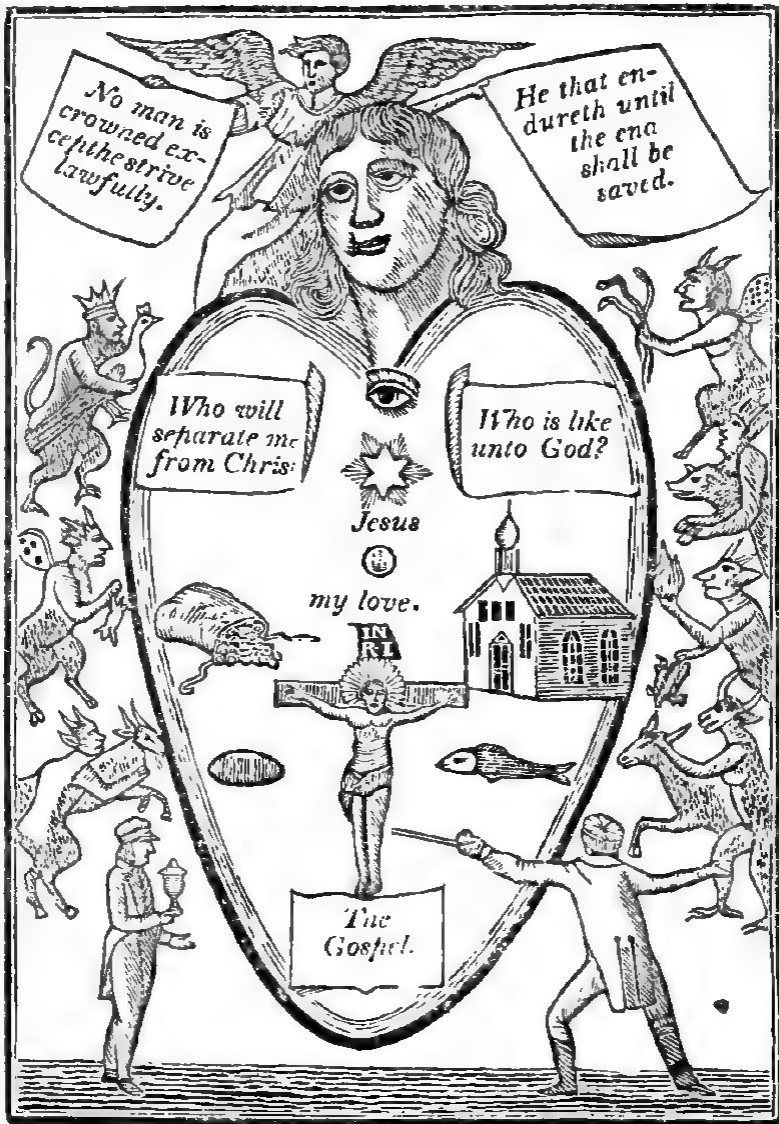
GOD! Thou art just, and all thy judgments are righteous! With thee there is no respect of persons, thou wilt reward every one according to his works. He that repenteth not and believeth not in thy word, and preserveth it not, he is already judged, he cannot see life, he abideth in death forever. As friendly and kind as thou art to the pious and the believer, so awful art thou to the impenitent sinner, who turneth not unto thee, Oh Lord and Saviour. Thou hast delivered me from sin, from death and hell; strengthen me, that I may also betimes, withdraw my heart from all sin and turn unto thee! Awaken me, that I may be

reserved from death and may have life! Subdue and soften my heart that I may repent, follow the impulse of thy spirit, and through thee become converted and changed into a new man, and live and die unto thee. Amen.

Christ's foes shall fall with heedless feet,
Into the pit they made ;
And sinners perish in the net
Which their own hands had spread.

The wicked shall sink down to hell,
Thy wrath devour the lands
That dare forget thee, or rebel
Against thy own commands





Representation of a person's inward State, who being reconciled with God, will know nothing more than the crucified Jesus.

Figure 9.

The inward state of a Christian, who perseveres until the end in the conflict with sin, and with the practice of godliness.

THOU seest in this Picture, how the heart of the Christian is surrounded on all sides with enemies. Satan and sin are continually lying in wait for us, and strive to regain their old dominion in the heart. Below there are two men, who represent the world, one of whom strives to allure us to the sensual enjoyments and worldly pleasures, by offering a goblet; the other with his dagger, strives to deter us from goodness, with threats, persecutions, slanders, and other violent means, and compel us to sinful life.

With these enemies of salvation, with the flesh, the world and satan, the christian in this present life must always contend, but if his heart is always armed against them, they cannot overcome him.

Above is the *Angel* — the Grace of God — which constantly encourages him to the contest, and exhorts him to perseverance, whilst he calls: “No man will be crowned except he contend right, and he that is faithful until the end, shall be saved.”

In the heart itself shines the Star bright and clear; that is, faith is lively, and his faith is the victory which overcometh the world. (1 John 5, 4.) He is full of confidence, of hope in God, and therefore he has written in his heart: who is like unto God? God is within me, and in him and through him I can do all things. Grace is sufficient for me: on the other side it is written. Who will separate us from

the love of Jesus Christ? Tribulation? or anguish? or persecution? or hunger? or nakedness? or danger? or sword?—in this we are more than conquerors in him who has loved us. Rom. 8, 35. 39. Faith and love are therefore the highest objects in his heart, and confirm him in all good qualities.

In the middle of the heart there is a sacramental host, with the inscription: Jesus my love! this shews his great hunger after the true spiritual food, after the bread of life, which cometh down from heaven, and giveth life to the world. John 3, 33. With this living and enlivening bread, he nourishes and strengthens his faith and his love by the frequent use of the Holy Sacrament. In this food he finds the greatest strength, that eternal life as Jesus has promised: He that eateth my flesh and drinketh my blood, he abideth in me and I in him. John 6, 54. 56.

Moreover in the heart thou beholdest Christ crucified and an open book—the Gospel—the Holy Scriptures. For the reading and meditation of the holy scriptures, and particularly the sufferings and death of Jesus, ever continue to be his most delightful occupation, the sweetest pasture in which his soul refreshes itself, to be strengthened against sin and the world, the flesh and Satan, in all temptations. He that hath not Jesus crucified, in his heart, and keeps him not there, is dead in sin.—And he that doth not love the holy scriptures, the gospel, above all other works, does not read and meditate on them, and prefer them to all other knowledge, and does not make it the rule and standard of his life, he is at least dangerously sick in his soul, if not entirely dead and rejected.

Finally, we find in the heart a little church, an open bag of money, bread and fish. The church signifies that he is much engaged in prayer, as well publicly in the assemblies

of believers, as in secret in the silent retired chamber, and wherever he goes or remains, his heart maintains an intercourse with God, and lives and moves in conversation with him, rejoices in his presence, gives himself up to him, and abideth in him.—Without prayer no one can persevere in piety, in faith and love.

The open purse represents his charity and his brotherly love. He opposes avarice, since he willingly gives of his own to the needy brethren, as much as he can, in order to practice charity and wean his heart more and more from earthly objects. He knows that those souls who have escaped Satan by this means, that they have renounced all gross vices, as voluptuousness, intemperance and other vices, again may insensibly fall into the snares of Satan, when they devote themselves secretly to avarice, to covetousness, and under various pretexts and excuses refuse to do good to others.

Bread and Fish signify his moderation, temperance and sobriety. Seeing that in all things he seeketh the proper measure, that he may not by irregular use of meat or drink, cherish the lust of the flesh, extinguish the spirit and render himself incapable of the practice of godliness.

With these weapons the christian perseveres manfully in the contest; this armour he never lays aside, and thus he keeps the field, and gains the victory over all his enemies—the world, the devil, and the flesh.

PRAYER.

O JESUS! my love, if I have but thee, why should I care for heaven or earth!—Abide thou in me and let me be in thee, then I shall always be a fruitful grape. But without thee I can do nothing: animate my faith more and more, that I may embrace thee, Omnipotence, and through thee, to whom all things are possible, gain the victory.—May thy love increase within me, and kindle a flame within my whole heart, that I may love thee, the highest beauty and eternal glory, and without thee find nothing attractive, or inviting, nothing worthy of my love.

Grant me the grace of perseverance, it proceedeth alone from thee. Let nothing separate me from thy love. Thy cross, thy death, and the supper, the memorial of thy death, be the nourishment of my love and fidelity to thee.—May it unite me inseparably with thee. Grant me through this, what thou hast promised, eternal life even here and dwell by faith in my heart. (Eph. 3.) Thy word which is full of life, awaken, enlighten, comfort, animate, and strengthen me daily to strive in all patience and fidelity. May my whole heart, all my inclinations, all my thoughts and desires be devoted to thee. Let me not only subdue some but all bad

desires and passions, covetousness, as well as lust, envy and exultation at other's ill, pride and anger and revenge, as well as indolence and intemperance.

Let me pray without ceasing, in order to obtain new power for the victory, and to remain faithful until the end. Amen.

I set the Lord before my face,
 He bears my courage up ;
 My heart and tongue their joys express,
 My flesh shall rest in hope.

My spirit, Lord, thou wilt not leave,
 Where souls departed are,
 Nor quit my body to the grave :
 To see corruption there.



Figure 10.

The Death of a Pious and Righteous Man.

A MAN that has remained firm in faith and the exercise of piety until the end, lies down at last, when his end draws nigh, cheerful and comforted on his deathbed. He fears neither death nor judgment; for neither of them affect him, as Jesus has said: He that keepeth my word and believeth on him that sent me, he hath eternal life, and cometh not into judgment, he has passed from death to life. John 5, 24.

Thus then the righteous man lieth there, tranquil in his conscience, because his sins are forgiven him, and he enjoys the grace of God in his heart. The sign of the cross he presses on his bosom, to denote his love and veneration for the blessed Jesus crucified, whom he has carried within his heart during his life, in whom alone he has trusted, and who now in death is his only confidence, his only refuge. He has lived unto him, he now dies unto him. From his friendly serene countenance, beams forth that inward peace, that divine comfort, the unction of the Holy Ghost, that dwelleth in his heart. Eye and heart are directed to heaven, and his whole countenance expresses what his soul thinks. He would be dissolved and be with Christ. The Angel of God waiteth for his soul, until perfected and to carry him to the bosom of his God. And he is at last dissolved, liberated from the bonds of mortality, his soul then hastens to meet him, in whom he here believed, in whom he hoped, whom he here loved without seeing him. Now he is to appear before his face. Christ hastens and stretches his arms, saying: "Come thou good and faithful servant, thou hast been faith-



Death of a Godly and Righteous Man.

ful over few things, I will make thee ruler over many, enter thou into the joys of the Lord.”

Satan departs with shame.

What joy! what rapture will that be to behold Christ face to face as he is, to be like him in glory and happiness? Who can describe it?

Thus does the righteous man, who has believed in Christ, and continued faithful in the contest with sin, the world and satan. So delightful is the issue of the combat and the suffering of the pious! Oh that this may encourage every one, to persevere in his faith, not to grow weary, to contend earnestly to enter in at the straight gate, and to end his course with joy; beyond this there awaiteth him a glorious crown, an unfading, incorruptible and glorious inheritance.

PRAYER.

OH Lord Jesus Christ! how happy shall I once be in heart, on my bed of death, if I have thee in my heart, if thou art with me and comfort me. Who then will distress me? my sins, thou hast forgiven me these, thou hast justified, cleansed, purified and sanctified me with thy holy precious blood.

Should Satan attempt to torment and distress me? Nay thou hast overcome him and destroyed his power; he can do nothing against me, for thou art for me—yea, thou hast died for me and art risen again and sitteth for me at the right hand of God, prayest for me, intercedest for me. Rom. 8. Nothing therefore shall separate me in death from

thy love. Now dear Lord ! let me live, let me die only unto thee ! Let me now adhere to thee with all fidelity, and never part from thee more ! Grant me grace, that I may daily die, die to all things that are not thine ! May I tear my heart loose from all things that do not go with me into death. Awaken within me the ardent desire after thy heavenly kingdom, that my conversation may even now be in heaven, where I am already enrolled as a citizen and one of the household of God. This joyous hope, to be with thee, fills me with a constant zeal in doing good, and not to faint, that I may hereafter reap the fruits thereof without ceasing. And with this state of soul, dearest Saviour, may my confidence in thee, the faith in thy holy merits of thy mercy and love, never escape me, but may I firmly hope and trust in thy sufferings and death, in thy precious and infinite merits, who died for me, and livest for me, for ever and ever. Amen.

I'll sing the majesty and grace ;
 My God prepare his throne,
 To judge the world in righteousness,
 And make his vengeance known.

Then shall the Lord a refuge prove,
 For all the poor oppress'd ;
 To save the people of his love,
 And give the weary rest.

Appendix.

Vanity of Life.

THE evils that beset our path
 Who can prevent our cure ?
 We stand upon the brink of death,
 When most we seem secure.

2 If we to day, sweet peace possess,
 It soon may be withdrawn ;
 Some change may plunge us in distress,
 Before to-morrow's dawn.

3 Disease and pain invade our health,
 And find an easy prey ;
 And oft, when least expected, wealth
 Takes wings and flies away.

4 A fever or a blow can shake
 Our wisdom's boasted rule ;
 And of the brightest genius make,
 A madman or a fool.

5 The gourds, from which we look for fruit,
 Produce us only pain ;
 A worm unseen attacks the root,
 And all our hopes are vain.

6 I pity those who seek no more
 Than such a world can give ;

Wretched they are, and blind and poor,
And dying while they live.

- 7 Since sin has fill'd the earth with woe,
And creatures fade and die ;
Lord wean our hearts from things below,
And fix our hopes on high.

Vanity of the World.

GOD gives his mercies to be spent ;
Your hoard will do your soul no good ;
Gold is a blessing only lent,
Repaid by giving others food.

- 2 'The world's esteem is but a bribe,
To buy their peace you sell your own ;
'The slave of a vain-glorious tribe,
Who hate you while they make you known.
- 3 The joy that vain amusements give,
Oh! sad conclusion that it brings!
The honey of a crouded hive,
Defended by a thousand stings.
- 4 'Tis thus the world rewards the fools
'That live upon her treach'rous smiles ;
She leads them, blind fool, by her rules,
And ruins all whom she beguiles.
- 5 God knows the thousands who go down
From pleasure, into endless woe ;

And with a long despairing groan,
BlaspHEME their Maker as they go:

- 6 O fearful thought! be timely wise;
Delight but in a Saviour's charms;
And God shall take you to the skies,
Embrac'd in everlasting arms.



Vanity of the creature sacrificed.

HONEY though the bee prepares,
An envenom'd sting he wears:
Piercing thorns a guard compose
Round the fragrant blooming rose.

- 2 Where we think to find a sweet,
Oft a painful sting we meet.
When the rose invites our eye,
We forget the thorn is nigh.
- 3 Why are thus our hopes beguil'd;
Why are all our pleasures spoil'd?
Why do agony and woe
From our choicest comforts grow?
- 4 Sin has been the cause of all?
'Twas not thus before the fall:
What but pain, and thorn, and sting
From the root of sin can spring?
- 5 Now with ev'ry good we find
Vanity and grief entwined;
What we feel, or what we fear,
All our joys embitter here.

- 6 Yet through the Redeemer's love,
 These afflictions blessings prove ;
 He the wounding stings and thorns
 Into healing med'cines turns.
- 7 From the earth our hearts they wean,
 Teach us on his arm to lean ;
 Urge us to a throne of grace,
 Make us seek a resting place.
- 8 In the mansions of our King
 Sweets abound without a sting ;
 Thornless there the roses blow,
 And the joys unmingled flow.



The name of Jesus.

- 1 HOW sweet the name of Jesus sounds,
 In a believer's ear !
 It soothes his sorrows, heals his wounds
 And drives away his fear.
- 2 It makes the wounded spirit whole
 And calms the troubled breast ;
 'Tis manna to the hungry soul,
 And to the weary rest.
- 3 Dear name ! the rock on which I build,
 My shield and hiding place ;
 My never failing treas'ry fill'd
 With boundless stores of grace.
- 4 By thee my pray'rs acceptance gain,
 Although with sin defil'd ;

Satan accuses me in vain,
And I am own'd a child.

5 Jesus! my shepherd, husband, friend,
My prophet, priest, and king;
My Lord, my life, my way, my end,
Accept the praise I bring.

6 Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.

7 Till then I would thy love proclaim
With ev'ry fleeting breath;
And may the music of thy name
Refresh my soul in death.

The refuge, river and rock of the church.

- 1 HE who on earth as man was known,
And bore our sins and pains;
Now, seated on th' eternal throne,
The God of glory reigns.
- 2 His hands the wheels of nature guide
With an unerring skill;
And countless worlds extended wide,
Obey his sov'reign will.
- 3 While harps unnumber'd sound his praise,
In yonder world above;
His saints on earth admire his ways,
And glory in his love.

- 4 His righteousness to faith reveal'd,
 Wrought out for guilty worms ;
 Affords a hiding-place and shield,
 From enemies and storms.
- 5 This land, thro' which his pilgrims go,
 Is desolate and dry ;
 But streams of grace from him o'erflow
 Their thirst to satisfy.
- 6 When troubles like a burning sun
 Beat heavy on their head ;
 To his almighty Rock they run,
 And find a pleasing shade.
- 7 How glorious he ! how happy they
 In such a glorious friend !
 Whose love secures them all the way,
 And crowns them at the end.



MAY the grace of Christ our Saviour
 And the Father's boundless love,
 With the holy spirit's favor,
 Rest upon us from above !
 Thus may we abide in union
 With each other, and the Lord ;
 And possess, in sweet communion,
 Joys which earth cannot afford.



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